342 In constructing a house, not a single nail, wooden plug, or peg is used, but the entire structure of stakes and wickerwork is usually tied firmly together with fresh bast from the bark of a [288] fig tree or with spliced fibres of banana trunks or papyrus stalks. The height of the huts varies between two and four meters (in Ruanda as much as eight meters); the diameter is between three and six meters.

In Urundi I did not see residential huts of any other shape, but, according to Baumann, there are residential huts with a cylindrical bamboo substructure on the upper Kagera (No. 4, [343] p. 218). In Urundi I have seen these used only as storage huts in the mountains where bamboo grows.

As has already been mentioned above, each family has its own hut, and if there are several wives, each wife has her own hut. There are no special houses for bachelors, unmarried women, strangers, communal gatherings, or for specific societies. However, there are half-open roughly constructed work huts for 343 blacksmiths and smaller well-built huts for young cattle (uruhongore) and for the storage of field crops (ivikeka). The [251] storage huts are shaped like baskets, tapering toward the bottom, and are twice a person's height. They are covered with a flat, conical straw roof which is usually removable (see p. 56). All this stands on a low grate of wooden poles to protect the hut yet very close to it, there usually stand a few small spirit huts 346 778 (ikigabiro), not more than a meter high, made of straw and [782] reeds. In these the spirits are offered meat, milk, or produce of the soil in pieces of broken pots or pumpkin shells (see pp. [774] 121, 135, and Plate 18a). Another miniature hut (ikitabo) is dedicated to the chief god, Riangombe or Kiranga. One sees many more of these huts in Urundi, Uha, and Ussumbwa than in Ruanda.

364 The Barundi, and above all, the Bahutu, are far from 356 exemplifying the great cleanliness which usually prevails in 342 the vicinity of the huts in Ruanda; [23] they throw garbage [514] next to the hut and defecate in the banana grove surrounding the huts, but the coprophagous dogs and vultures, wherever they exist, make it their business to remove the worst.

342 The Munyarwanda /sing. of Banyarwanda/ lives in round huts made of reeds, bamboo, and small sticks which are stuck into the ground and whose tips vanish into a sort of previously braided roof (igisenge).

Flexible stalks, gathered into bunches and tied inside in the shape of a circle, lend unity and strength to the structure. Wooden pillars placed under the dome serve as supports and keep the arch from falling over its owners.

The cover is made of grass: sometimes hay from the grasslands, sometimes coarse marsh grass called urukangaga.

[554] Let us add that the beauty and solidity of the hut vary with the wealth of its owner. The hut /54/ includes several compartments divided by partitions of woven bamboo or reeds.

352 The bed is made of four pickets set into the ground and inter-
513 connected by pieces of wood across the width and length. It supports a mattress of grass covered with a mat. The bed is reserved for the parents. Children sleep on the ground on a mat used half as a mattress and half as a cover.

231 If the owner has some sheep or goats, or even a small calf, he makes room for them in one corner of the hut. The poultry also settles there. And everyone sleeps most peacefully.

354 The furnishings are very primitive. Three clumps of earth, once the domes of as many anthills, make up the andirons of the
[415] hearth. They support a large water jar that serves to cook everything. Above the hearth sits a sort of grid where wood is laid to dry.

352 In addition, against the partition delimiting the space reserved
415 for strangers, there are jars and jugs of varying size, a half-gourd to scoop water, whole gourds of varying shape and size to hold banana juice or drinking water.

If the Munyarwanda is fortunate enough to own a cow, which is a gift from the gods, he will also have milk containers and churns.
351 Slightly hollowed round billets are used as seats. The hut is usually surrounded by a courtyard of variable size enclosed by a wall of ficus or euphorbia (imiyenzi) that serves as shelter against the wind and
[313] protection against thieves. Small shelters (indaro) dedicated to the spirits and food granaries stand within the courtyard to one side or another.

644 One sees standing about what seem to be huge baskets covered
[343] with thatch roofs. They are granaries where the food of the employees is kept. The storeroom is the king's favorite spot. He takes pleasure in hoarding there the most disparate objects: fabrics, crockery,
[157] furniture, and trinkets of all sorts. It is said that it gives him infinite pleasure to survey his "bazaar" and to handle the goods piece by piece, away from all prying eyes.

It is easy to imagine the life and bustle that prevail at court and in the capital.

The entire nation dwells in the person of the king. He alone represents it. Since the State is identified with the king, he alone is eternally mentioned. "Everything is done for his sake. Justice is the king's justice, troops are the king's army, the nobility fights for him.... The monarch is absolute master and naturally has full and complete command over the property owned by his subjects, and when he takes it he is only taking what belongs to him.... Whoever is born a subject must obey without question...."

This short account of the history of Louis XIV's reign fittingly describes the rights exercised by the Hamitic kings of Ruanda. As a result of this concept and attitude on the part of the Blacks, nearly all the clans or family groups which make up the population of Ruanda have a role to fulfill at court, not so much for the welfare of the realm as for the pleasure of the king. The functions they must exercise are many and vary with the nature of the people involved and the products of the soil on which they live. Some of the posts derive from historical circumstances. Among these offices, some are regarded as an honor and privilege and others as a chore. Some offices are also assigned as punishment or /352/ revenge for misdeeds which were committed in the past by ancestors and the very memory of which has been lost. Most of those posts amount to actual bondage for their holders.

Positions of a mere utilitarian nature are by far the most numerous.

644 It is surprising to hear that literary pleasures and entertainments
538 are included in the court program and even stand in a separate category. By the sovereign's side, indeed, there stand official historians and

764 resting place for several important members of this clan.

Other Banyiginya were buried in Urundi and in the Bugessera province, which borders on that country. The dead sons of Musinga, who number at least five or six, rest there in their last sleep.

The deceased are usually buried in a hut. In the Budaha, the owner of a hut that served as a Mwega's tomb cannot leave the dwelling until about a year later. He is forced to remain there to prevent sorcerers from digging up the body.

769 there are several, is dedicated to a spirit in whose honor they marry a woman whom they later keep or discard, depending on their whims and fancies.

Well-off Bahutu attempt to imitate the great, but their huts [343] are usually few in number. So as not to be inferior to those they emulate in their superstitions, they build around their dwelling several tiny huts (indaro) which often consist merely of two or three sticks planted in the ground and barely bound at the top by a small band. /539/

4. The Annual Mourning Period of Fifteen Days in the Month of June, Which Ends With an Important Celebration

765 769 774 The famous annual mourning period of 15 days takes place during the last fortnight of the lunar month called by the native name of Gichurassi, which corresponds approximately to our month of June. In principle the king alone is supposed to go into mourning, but the whole court joins him for the sake of solidarity. At that time, the

592 Usually there is only one wife living in the compound (lugo), and she has absolute authority within her sphere. Sometimes, however, as in the case of the king, many women live in one compound and are brought to the kambele in turn. In this case there are several inner courts with houses for the women.

Beyond the inner court is the rear court with the cookhouse, called mubahutu, where the servants live. Near it are the storehouses with supplies of grain. These, however, I also found in the inner court. In Nyanza on Lake Mohasi I asked why a strange Muhutu lived in the cookhouse of the compound, and the answer was: "It is his duty to fill the granaries." Since the man also had to take care of the kitchen, I think this reply must be taken literally; in other words, he had to store the produce brought as tribute by the Bahutu and not home-grown products.

The Bahutu compounds, as a rule, have one court in which we often find several huts.

341 [202] Buildings. In Ruanda there are four distinct types of buildings: dwellings, huts for calves, spirit huts, and storehouses.

The first three are constructed on the same principle and are distinguished from one another only by their size and the care with 346 which they are constructed. The spirit huts are the smallest and least carefully built. They consist of a simple framework of 343 branches stuck into the ground and covered with grass. The storehouses, on the other hand, differ quite radically in form, though not in the principle of construction.

342 The dwelling in Ruanda, as in other parts of the interlacustrine 171 area, has the shape of a beehive. This type has also penetrated the western edges of the great African trench [Rift Valley] and even seems to predominate in Butembo (1), although there club huts

1. Götzen, G.A., Count Von, Durch Afrika von Ost nach West [Through Africa From East to West] (Berlin, 1899), p. 261.

with four doors mark the center of the village, and the doors are made of boards. In that region the buildings seem to be identical with the ones I observed among the Baamba.

343 171 On the way from Nyanza to Mulera, at the southern foot of Mount Ndisa in the compound of Rwabakika, I saw a round hut with a cone-shaped roof. It was a small hut for calves with a roof that clearly projected beyond the cylindrical walls.

342 171 Moreover, in the southern part of Bugoye at an altitude of 2,000 meters, I saw huts that gave the impression of being round with conical roofs, but on closer observation they turned out to be ordinary beehive-shaped huts. They were simply surrounded by a layer of reeds on the outside, and above this rose the straw thatch, giving the impression of a projecting roof. The natives explained that the walls of the huts are reinforced in this way in order to protect the occupants from strong, cold winds. Dr. Kandt likewise mentions this precaution, saying (2) that the huts are "protected

2. Kandt, R., Caput Nili (Berlin, 1904), p. 298.

by a sort of rampart of grasses."

We must also mention the fact that Baumann (3) saw huts

3. Baumann, O., Durch Massailand zur Nilquelle [Through the Land of the Masai to the Source of the Nile] (Berlin, 1894), p. 218.

with a cylindrical base of bamboo near the source of the Kagera. Is it possible that these are remnants of the round huts which formerly extended farther east and which were superseded by the beehive huts of the Batutsi? At any rate the beehive hut is more suitable for the treeless areas, for in an emergency it can be constructed without timber, merely of elephant grass or millet straw.

342 [558] [203] The size of the Ruanda house fluctuates considerably according to the wealth of the owner. It is usually four to eight meters high, and one and a half times that in diameter.

The house of sticks is tied together with papyrus; nails are not used.

The house wall consists of three layers. The middle layer is constructed of vertical sticks supported on the inside by hoops

342 been made, the neighbors are invited. They come and build the hut; the owner is solely concerned with serving the workmen. Some time later the door is built in the same manner.

In most cases the huts last only two or three years and must then be rebuilt.

[768] After the death of the owner, his widow occupies the hut unless she goes to live with the brother of the deceased. How- 825 ever, the hut is abandoned if an ibis or a crowned crane has 787 settled on it. If the bird of ill omen were a crane, it is pursued, and if at all possible, the house is built on the first spot where the bird settles after it has left the roof of the hut. [205] They do not pursue the ibis. In Mulera the Bahutu as well as the Batutsi are afraid of both birds.

●343 Let us now turn to a brief discussion of the storehouses (kigega) 251 which are so characteristic of the Ruanda compounds.

In Kiziba where the basic diet consists of the omnipresent banana which cannot be stored, there are no supply houses. The small supplies of beans and millet are wrapped in banana leaves and hung in large bundles on the uprights of the huts. In Kissaka and the rest of Ruanda where the main diet consists of millet flour and peas and where the small supplies of bananas are used chiefly for beer, houses are necessary to store the abundant harvests.

343 The storehouses are large cylindrical baskets. They consist 285 of a layer of sticks running the length of the basket and held 251 together by a number of hoops made of bundles of sticks. This basket is supported from below by a number of wooden forks stuck into the ground, which grasp the outer hoops of the bottom of the basket.

The walls of the basket are sealed with a mixture of clay and cow dung. Under the basket is laid a pile of ashes as a protection against the eternal ravages of termites.

This large basket, two meters high and one to one and a half meters wide, is closed at the top by a straw lid sewed to a conical lattice of sticks. In Kissaka the storehouse has no door, so the roof lid must be removed when supplies are put in or taken out.

251 Millet is usually stored in the form of clipped ears. Once, however, I saw an unusual instance in Kissaka of unthreshed millet

7: Roscoe M-5 (1919-1920) 1924
FO42 Rundi FO42

Meat was always cut from the bones before being served, 252
and the bones were given to the servants or to peasants. Men 264
sometimes ate with their families, but almost always they ate
alone and in secret, and even the food that was left over from
their meal might not be seen, for should there chance to be [626]
bones amongst it, the man was laughed at and made fun of
by those who saw it. It was the duty of a man's wife to cut
up the meat and remove all bones. If a friend paid a visit he 574
might partake of a meal only if he was with his host from the
beginning of it; if he arrived during the meal he was not
permitted to approach. The rules of hospitality were very
strict, and even a poor person of the same clan would be [614]
invited to share a man's meal, while the richest member of
one of the despised clans would never be allowed to do so.
Among the better classes the cooks were men, but among [462]
poor people women cooked for their husbands.

There were no special rules about fire; but it was always 372
preferable to obtain it from some other fire, and only if this
was impossible would they use fire-sticks to kindle it.

The Cattle

The people were largely agricultural, but cows were looked 231
upon as their wealth and they kept large herds, some running 556
even into thousands; while a man who was considered only
moderately rich would have four or five hundred.

The people, because of their agricultural pursuits, had fixed 233
dwellings, but the herdsmen wandered about with the cows [361]
for pasture. The cattle were of mixed types, some short-
horned and some long-horned; they were divided into herds
of two to four hundred, each herd being under the care of a
head-man and twelve or more others. They roamed the pasture
lands two or three months at a time without returning home,
sleeping in grass huts hastily erected, while the cattle were left [343]
in the open without fences. The calves were kept in the huts and
their presence prevented the cows from straying, while a watch
was kept to protect them from wild animals. The men stayed
only a few days in each place. The wives of the herdsmen lived

9:Maquet E-5 (1949-1951)1961 FO42 Rundi FO42

On top of this men might add a goat skin and women a piece of cow-hide in which they eventually carried their babies on their backs. Before the Europeans came, important Tutsi had already for some time replaced the traditional cow-hide of the pastoralists or the bark-cloth borrowed from the agricultural group with large cotton cloths, white or light coloured, elegantly draped. The Tutsi wore two, one as a kind of long, narrow skirt, and the other flowing and tied on the shoulders. Both men and women wore them in this way. These goods were imported by African traders coming from the east where they bought them from Arab merchants. Up to their marriage Tutsi girls wore only a very short loin-cloth made of cow-hide.

Tutsi men had their hair cut in such a way as to leave a few tufts shaped according to a traditional and extremely elegant pattern (*amasunzu*). Unmarried girls, Hutu as well as Tutsi, had their hair cut the same way. The heads of Hutu men and Hutu and Tutsi women were shaved. Necklaces and bracelets in white, blue, and red beadwork were favourite ornaments. There were no artificial bodily deformations such as flattening of the head, chipping of teeth or circumcision. Everybody went barefooted.

The dwelling unit was a compound (*rugo*) consisting of at least three huts, each almost always situated in a circular enclosure intersecting and communicating with the other enclosures of the compound. Huts were of the beehive type usual among the interlacustrine peoples, made of reed and grass. There was a 'bed-sitting' hut (*kambere*), another, where pots, baskets, &c. were kept (*kigonii*), and a kitchen (*kagondo*). Hutu boys and girls under the age of puberty slept in the kitchen if there was no special hut for them. In addition there were granaries, and the small hut devoted to the ancestral spirits, &c. The circular fences were ficus hedges, much higher than a man. This pattern of combined circular fences made possible an almost unlimited extension of the compound without its losing its compactness. Indeed, compounds of rich Tutsi constituted a kind of intricate labyrinth in which it was easy to lose one's way. Whatever the number of enclosures, there was only one narrow communication with the outside world. The open enclosed area might be very large and was used as a kraal in which cattle spent the night during certain periods of the year at least. There was no difference of pattern between Hutu